

A
Perfume a-
gainst the noy-
some Pestilence,
prescribed by
Moses vnto
Aaron.
Num. 16. 46.

Written by *Roger*
Fenton, Preacher
of *Grayes Inne.*



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1 6 0 3.



To the Christian Reader.



*These times of
Gods visitati-
on doe begge
that at my
hands which
otherwise, in this writing
age, might very well haue bin
spared: the publishing of some
few Meditations concerning
the times, for the instruction
and comfort of such as shall
now stand in need of the same.
And albeit it seemeth to me
a matter of great difficultie
to prescribe formes of priuate
prayer for others, since I haue
not the scantling of any ones*

The Epistle.

*affection but mine owne : yet
because this Treatise promi-
seth somewhat in that kinde:
I haue annexed three suppli-
cations : which if they may
fit thy deuotion (gentle rea-
der) I shall be right glad : If
not, I wish thee that which
may together with all spiritu-
all comfort in life and death,
to the glorie of God in Christ
Jesus our Lord, August. 9.
1603.*

R. F.

A

*A Perfume against
the noisome Pestilence
prescribed by Moses
vnto Aaron.*

Num. 16. 46.

*Take the Censer and put fire therein of
the Altar, put Incense thereon, and
go quickly to the congregation, and
make an atonement for them: for
there is vnrath gone out from the
Lord. The plague is begun.*



His plague as
it is a generall
iudgment zeal-
sing vpon all
sorts, and spa-
ring none: so
it is inflicted for a generall sin,
as appeareth by the remedie;
in that the atonement is made
for the whole congregation.
And who must make the a-
tonement but *Aaron* himselfe,
the party offended? aduised by

A Perfume

Moses; against whom also all the multitude of the children of *Israel* murmured, and made insurrection, *verse 41.42.*

This atonement is prescribed by *Moses*, and put in execution by *Aaron*, after this manner.

1 He taketh the Censer, a hallowed vessell for that purpose, kept in the holiest place of the Tabernacle, *Heb.9.4.*

2. He put fire therein to dissolve the odours, not common fire, but taken from the Altar, where it burned continually, to signifie how ready God is to answer vs by fire, and to accept our deuotions, if we be not slack in bringing of them.

3. He putteth Incense thereon, Incense compounded of sweet Spices; to wit, Myrrhe, cleare Gumme, Galbandum, and pure Frankincense, composed

against the Plague.

posed after the Arte of the Apothecarie: brused and beaten to powder, to make a more fragrant smell. This is the atonement which must bee made with expedition; because *Wrath is gone out from the Lord*, therefore there is no delaying: and to proue that *Wrath is gone out*, he vseth a sensible demonstration in that *the plague is begun*.

Of which context, that we may so dispose, as may be most easie for our vnderstanding; we propound in the first place, the iudgement it selfe which now beginneth to bee made sensible vnto vs: Secondly we enquire of the cause thereof; and how it begunne? in that *Wrath is gone out from the Lord*. In the third place we adde the remedie; the atonement made

A Perfume
according to the prescript of
Moses, Take the Censer, &c.

I.

²²⁷
Leuit. 16. The word which commonly
25. is vſed in Scripture for the pe-
Num. 14. stilence, is deriued from a verbe
12. that ſignifieth to ſpeake, as
Deut. 28. ſome thinke, becauſe, where it
21. is, euery one ſpeaketh of it, en-
2. Sam. 14. quireth after it, how it encrea-
13. ſeth, what remedies there be
for it, what preſeruatiues a-
gainſt it, what be the ſymp-
tomes, & qualities of it: wher-
fore ſince it is a thing ſo well
knowne, as euery one is able
to diſcourſe of it; I ſhall need
to ſpeake the leſſe. Onely thus
much in a word: ſince we haue
ſo long hardened our harts a-
gainſt the voice of God, ſpeak-
ing vnto vs; it ſeemeth now
that

against the Plague.

that hee will indeede speake
with vs, in a iudgement so
quick, that vnlesse some spee-
die atonement be made with
all expedition; hee is but a
worde and a blow: that since
we would not heare him, we
shall now feele him, for the
word which *Moses* here vseth
(properly translated Plague)
signifieth Smiting: and such a
smiting as is fearefull and ter-
rible for impenitent sinners to
thinke vpon. Fearfull, because
it brings death with it: and
without repentance a second
death. Fearefull, in regarde of
the terrours which accompany
the same: for which cause *Da-
uid* calleth it *The Pestilence*
that walketh in the darkenesse;
taking vs vnawares when we
cannot see to auoide it: cau-
sing such wofull lamentations

קכ

Psal. 91. 5

A Perume

~ of distressed soules, that perish
for want of succour; such dole-
full griping, and towling of
Bels, as would make a sluggard
watchfull, or a sound man sicke
to heare. Fearfull for the noy-
somnesse of it, which depri-
ueth men of the comforte of
that friendly and neighbour-
like visitation, which other-
wise they might enioy. Feare-
full, because it strikes suddenly
(which made *Aaron* make
such hast) disappointing vs
thereby of many blessings,
which a deliberate death
would endowe vs withall; for
the perswading of our repen-
tance; for the better triall and
exercise of our faith and pati-
ence; for the blessing of our
posteritie, and the more effec-
tuall enforming of others, by
the last words which make the
deepest

against the Plague.

deepest impression; for the libertie of our minds, in setting our houses in order, & making choise of the fittest soile where the last seed of charitie might be sowne, Fearefull, in regarde of the vniuersality of it; spareing neither place nor person: for as it is a sword pointing to the citie & cutting neere hand; so is it an arrow flying into the countrie and smiting a farre off. And if any be so sencelesse as not to be mooued with this fearefull iudgement, let them remember that Christ reckoneth this but amongst the beginnings of sorrow, *Math. 24. 8.* signifying that God hath yet more arrowes in his quier, and greater vengeance in store to make an end of such wretches as make no vse of these beginnings.

Luk. 16. 9

1. Sam. 24

ver. 19.

Psal. 91.

vers. 5.

Mat. 24. 8

2. That

A Perfume

2.

That the Plague is begun, is a thing well knowne, but how it begun is the question.

1. Some take it to be a discommoditie brought ouer in our Marchants commodities from forreine countries.

2. Others suppose it to be a consequent of drought, and of that want of moisture which wee haue complained of so long.

3. Some imagine it to be a matter of course, whereas the elements gather infection continually more or lesse, once in certaine yeares gathering to a head, it must needs breake forth.

4. Some take it to be an vnhappy coniunction of certaine

against the Plague.

taine Planets, inflaming the
ayre vnnaturally.

5. Others conceaue, that a
huge concourse of people in
some extremitie of heat and
drought, hath inflamed and
corrupted the bloud, and so it
began.

But the iudgement of *Mo-*
ses reacheth further, in that he
maketh it an effect of Gods
wrath: for whatsoever secon-
darie causes doe concurre here-
vnto, certaine it is, that the
wrath of God is the principall:
which being kindled and sent
forth, doth fire the rest and set
them all a working. He is
purblind, as the Apottle speak-
eth, and cannot see a farre off, ^{μωπῶ-}
^{ΞΗΥ.} 2. Pet. 1. 9
who looketh onely vpon infe-
riour causes: for if the cause of
this infection were elementa-
ry, why must holy fire be taken
from

A Perfume

from the Altar? fire out of the chimney would purifie that & perfume the ayre as well as any: it must be celestiaall fire; which argueth that the principall cause is supernall.

The wrath of God once kindled is terrible: when *Dauid* did but thinke of it, it put him into a passion like men who astonished & halfe frighted vse to blesse themselves,

Psal. 2. 12

Psal. 2. 12. If his wrath be kindled, yea but a litle, blessed are all they that trust in him. Tis like Gun powder which bloweth vp whole families before they liue out halfe their dayes.

But much more terrible is it, when wrath thus kindled is gone out from the Lord; as in this place where the plague is begun: for long it is before it goe forth: therefore when it is
once

against the Plague.

once out, a harder matter to
drive it backe againe. It hath
a time to kindle, and a long
time: for *God is slowe to anger.*
After it is kindled in the breast
it hath a time to breake forth,
in words and threats: for *Hee*
speaketh unto us in his anger be-
fore he vex us in his sore displea-
sure. After many threatnings
and warnings: he hath a time
to prepare himselfe to battell,
to whet his sword, and bend his
bow, and make his arrowes ready,
which are rustie and blunt, and
all out of order. A time to open
his storehouse, and unseale his
treasures, where all his plagues
& instruments of death be hor-
ded vp, & hardly drawne from
him: he is more liberall of his
blessing, they come from him
with lesse adoe: for he neither
sealeth them in his treasure,
nor

Psal. 2. 5

*Deut. 32.
23 34.*

A Perfume

Psal. 145.
16.

nor locketh them in his chest,
nor keepeth them in his bo-
some, but carieth them in his
hands: *It is the opening of his
hands and all things living are
filled with his benediction.*

Doubtlesse then, it is no
small matter that hath kindled
the wrath of God against vs:
no cordes of vanitie, but some
Cart-ropes of iniquitie, which
pull downe this iudgement
from him. Which thing ap-
peareth, as well by the nature
of the remedie here prescri-
bed, as by the qualitie of the
iudgement inflicted.

Here is Incense to perfume
and sweeten: therefore some-
what there is which stincketh
in the nostrils of the Almightie,
in that *Aaron* must dissolue
such sweete Odoures for the
atonement. Secondly the noi-
som-

against the Plague.

fornnesse of the Pestilence, notwithstanding the cause thereof to bee some loathsome abominations which causeth God to turne the light of his countenance from vs, as we turne our faces from persons and places infected:

1. Whether it be therefore our prophanenesse and neglect of Gods seruice : which *Moses* thought sufficient to cause God to meete vs with the pestilence, *Exod. 5. 3.*

2. Or whether it be our hypocriticall worship of God dissembling with him in our hearts as the *Israelites* did, for which they should dye of the Pestilence, *Iero. 42. o. ult. 1.*

3. Or whether it be our light account of the sacrament, and the vnworthy receiuing thereof which caused
such

A Perfume

such a mortalitie amongst the
Corinthians. 1. Cor. 11. 30.

4. Or whether our ouer-
much confidence in secondary
causes (in that God of his mer-
cie hath laid the corner stone,
and vnited kingdomes toge-
ther) make vs to number the
people as *Dauid* did, and se-
cure our selues in the strength
thereof; which causeth God
by this kinde of iudgement to
substract (as fast as we multi-
plie) from *Dan* to *Bersheba*.

5. Or whether our stubber-
nesse in not making vse of for-
mer visitations hath brought
greater vpon vs as vpon the
Israelites in *Amos. 4.* for God
hath proceeded in the same
order with vs as with them.
First sending vs famine, as
ver. 6. after that drougt wher-
of we haue long complained,
as

against the Plague.

as *vers.* 7. thirdly want of fruite
this last yeare, as *vers.* 9. and
now the Pestilence, *verse* 10.
and if for all this we will not
turne vnto him, there remaineth
worfe behinde; warre,
and the ouerthrowe of *Sodom.*
verse 11.

6. Or whether the toleration
of such vncleane and notorious
harlots as keepe about
this place, haue infected the
Citie: for the Plague ceaseth
not in Israel till *Phineas* had
done iudgement vpon those
adulterous persons, *Num.* 25. 8.

Vnto which you may adde
those wanton attyres and vn-
seemelie fashions wherein our
women disguise themselves:
whose ornaments do beautifie
their *Egyptian* Temples (not
Temples of the holy Ghost)
but where some Crocodile
or

A Perfume

or poyſenfull ſerpent doth inhabite, whoſe gallant buſhes of ſuch curious and coſtly haire doe hang out to teſtifie that their Wine is of the Vine of *Sodome*, and Grapes of *Gomorab*, commonly ſolde at the ſigne of the Painted face and naked breaſt. Theſe creatures when they thinke themſelves moſt ſweete and fine, then be they moſt loathſome and vgly in the ſight of God and honeſt men.

7. Or whether ſome treacherous conſpiracie plotted and intended by ſome murmuring male-contents for inſurrection againſt *Moses* and *Aaron*, to the great perill or ouerthrow of Church or common-wealth, as it was in this place, *verſe 41*.

8. Or whether the blaſphemies

2
against the Plague.

mies of affected *Atheists* hath
poysoned our ayre : for while
they be suffered to breath in
a Christian common-wealth,
they must needs infect vs, since
in the iudgement of a Heathen
Prince , to blaspheme the true
God was accompted most fil-
thie abomination; insomuch
as he decreed their houses to
bee made a Iakes , who spake
anye blasphemie against the
God of *Shadracke* , *Meshake* ,
and *Abednago*. *Dan. 3. 29.*

Whether these , or all these
together , certes some loath-
some and abominable finnes
they be , which haue brought
so noysome a iudgement a-
mongst vs, which must be per-
fumed by the incense of sweet
odours.

3. And

And what is *Aaron* that he should make an atonement for so great matters? a sinfull man like one of vs. He was but a shadow, the true Priest is the sonne of God our blessed Saviour, by whose onely vertue the atonement made euen by *Aaron* himselfe was made acceptable vnto God.

1. First this Priest of the High God, in the fulnesse of time tooke the Censer, when he assumed our humane nature into the personall vnion of his deitie, when he hallowed and sanctified that earthen vessel to offer Incense therein vnto his Father.

2. He put fire in this Censer, not sparingly, but in such
quan-

against the Plague.

quantitie as he had like to haue
burnt vp Censer and all, *Iohn*
2. 17. The zeale of thine house *Ioh. 2. 17.*
hath consumed me. That fer-
uent affection also which he
carried to mankinde, was fire
enough to dissolue Odours for
a thousand worldes. It hath
becne obserued, that as the
Sonne of God when hee be-
came man made choise of the
worthier sex, that such a sacri-
fice might be without the least
note of imperfection: so one
the other side did he vouchsafe
to be conceaued of a woman
without a Father, that hee
might suck from her such ten-
dernesse of affection as that sex
could deriue vpon him. And
yet he receiued more then she
could giue; forsomuch as her
nature was sinfull, and sinne
doth naturally harden the hart
and

A Persuone

and dull the affection. Christ therefore who receiued all but sinne, must needes haue his loue and affection much more quickned towards man: for whose sake it pleased him to bee humbled with such passions.

3. Humaine affection is feruent for the time, but vnconstant, like earthly fire, sometimes in, and sometimes out. *Peter* his loue was hotte enough when hee would dye with Christ; but it would not holde: but Christ hath kindled his affection from the Altar, from a perpetual fire which neuer went out. Humane loue sauoureth of the catth bee it neuer so pure, except the holy Ghost doe sanctifie it from aboue. *Peter* spake from loue and from an harty kinde affection

against the Plague.

tion to his maister, I make no doubt; willing him to fauour himselfe that such miseries might not befall him; but his loue was not taken from the Altar, it seemeth by Christ his answer to haue beene kindled from hell rather *get thee behind me Sathan.* But Christ in whom the holy Ghost dwelleth bodily, is full of celestiall fire.

4. Wherevpon he putteth Incense, offering vp prayer vnto his Father an atonement for his whole Church; Incense compounded of sweete O dours, artificially compounded of such deuine meditations as are recorded in the 17. chapter of Saint *John*, in that excellent prayer made by Christ, for the entire mysticall body, himselfe and his members. These spices were brused, broken, & beaten

B

to

A Perfume

Luk. 19.
42.

to powder, to the end they might send vp a more odoriferous smell, into the nostrils of his heauenly Father. Were not the thoughts of his heart broken, when lamenting ouer *Hierusalem* in this maner. *If thou haddest knowne at the least in this thy day those things which belong vnto thy peace*, there commeth a sob and cutteth away the rest of the sentence, and as if his minde were broken in the midst betwixt compassion and indignation, hee concludeth: *but now are they hid from thine eyes*. Were not his deuine Meditations interrupted, and sore brused, when hee stood in aammering what to say, backward and forward: when hee saith, and againe vnfaith, *How is my soule troubled, what shall I say?*
Father

Iohn. 12.
27.

against the Plague.

*Father save me from this houre;
but therefore came I into this
houre: Father glorifie thy name.*
Nay were not the passions of
his heart beaten to powder, in
that bitter agonie and bloudie
conflict, where he striveth till
he sweate, and sweateth till he
bleed: so brused and broken
in hart, that an Angell must
comfort the Lord of life.

5. This sweete Incense is
an atonement to his Father:
but for whome? for the con-
gregation of men, who mur-
mured, conspired, and made in-
surrection against him; for his
enemies and bloudie persecu-
tors. Yea the first Incense of
prayer which he offered vpon
the crosse, was for those who
nailed him to the crosse, *Father
forgive them, for they wotte not
what they doe:* and not for

Luk. 23.

34

B 2

them

A Perfume

Zak. 12.
10.

Psal. 16.2

them onely, but for all man-
kinde was this atonement
made, who pierced the eter-
nall God before he had a side
to pierce, *Zacher. 12. 10.* and
because wee cannot conceiue
how our sinne should pierce a
spirit, or our ill dooing extend
vnto God more then our well
dooing, *Psal. 16.2.* Therefore
God is incarnate, and hath ta-
ken our flesh vpon him, that
man might conceaue, and see,
and looke vpon him whom he
hath pierced.

Notwithstanding this a-
tonement made once for all;
yet we see wrath is gone out
from the Lord, and the plague
is begun amongst vs: *Aaron*
with his Censer, and all the ce-
remonies of the Leuiticall
Priesthood be vanished, what
remedy remaineth then for vs?
Much

against the Plague.

Much euery waye : for albeit
the Aaronicall Priesthood be
taken away, and the true Priest
ascended vp on high out of
sight : yet notwithstanding by
vertue of his mediation there
is a continuall entercourse be-
tweene the Throne of God &
his Church militant here vpon
earth : for his heauenly inspi-
rations, and our holye desires
are as so many ascending, and
descending Angels of com-
merce betweene God and vs.
And as teaching bringeth vs
to know the *truth* of God, so
prayer testifieth that wee ac-
knowledge his *Goodnesse* to be
the onely fountaine of all blef-
sings : wherefore as there is
nothing to which God is more
prone, and inclinable then to
communicate his goodnesse;
insomuch as the Prophet saith,

A Perfume

Esa. 30. 18 he doth expect and waite that
he may haue mercy : so there is
no part of our seruice can be
more acceptable vnto God
then this of prayer , which
drawing mercie from him,
sheweth so happy a concur-
rence betweene his will and
our wishes. It is with our gra-
tious and mercifull Father in
this case , as with a full breast,
which aketh for desire to giue
Milke : then welcome is the
hungrie childe that can sucke
the best.

This dutie lieth principallie
vpon the Ministers of the Gos-
pell, who as publique persons
doe stand and speake in the
presence of God for the peo-
ple : for as it was enioyned
Aaron and his sonnes to blesse
the people in the name of
God ; and to offer prayers vn-
to

against the Plague.

to God in the name of the
people : so was the same prac-
tised in the Primatiue Church
(as *Saint Paul* witnesseth) by
the Minister of this function :
whose Prayers and thanks-
giuings the people by their
ioyfull acclamation did rati-
fie : Wherefore the Arche-
ministers of the Gospell , the
twelue Apostles , seperating
others for other imployments,
referred themselves wholly
for *Prayer and the Ministe-*
rie of the worde , conioyning
those two ghostlye exercises
together ; as if they whose
care and charge ouer the peo-
ple , is manifolde more , then
common persons , should haue
a double portion in this du-
tie of Prayer for the people :
which verie dutye imposed
vpon them , is a speciall

1. Cor. 14
16.

Acts. 6. 3.

Verse 4.

e A Perfume

seale and confirmation, that
the selfe same deuine loue
which hath made choise of
the instrument, will thereby
effect his good worke, in blef-
sing his people, and accepting
their prayers and vnfeined de-
uotions: but so much the ra-
ther, if the Minister himselfe
doe lift up pure hands in prayer.
Wherefore our great desire is,
that as wee for the people, so
they for vs would pray with
David, *Let thy Priests (O
Lorde) be clothed with righte-
ousnesse, so shall thy Saints re-
ioyce and sing.* Which oblati-
on that it may be the more ef-
fectuall, and acceptable vnto
God; for externall incense, we
must take vnto vs the Censer
of the Sacrament, those hal-
lowed mysteries which repre-
sent, and exhibite vnto vs the
pre-

1. Tim. 2.
8.

Psal. 132.
9.

against the Plague.

precious body of our blessed
Saviour ; which neuer com-
meth emptie of heavenly fire
taken from the Altar: for *it is* Ioh 6.63
the spirit that quickneth, the flesh
profiteth nothing: Whereby our
odours of deuotion being per-
fectly kindled and dissolued,
our Incense shall ascend euen
as pillers of smoake in his pre-
sence and couer the mercie
seate.

Yet for all this let the peo-
ple take heed how by confer-
ring the burthen of this dutie
vpon the Minister , they doe
any way seeke to exonerate or
ease themselves: for concer-
ning the spirituall function of
offering this Incense of prayer
we are all of vs Priests at
large. *A chosen generation and* 1. Pet. 2. 9
royall Priesthood, ordained and *Reu. 5. 10*
made Priests vnto God by the

A Perfume

Lambe which now sitteth vp-
on the Throne.

Heb. 9. 4.
Colo. 3. 2

1. Let euery one therefore
bring his Censer, that is, his
hart vnto the Lord, a hallowed
& sanctified vessell for this pur-
pose, to offer vp incense of prai-
er vnto God, a vessell laid vp in
the holy of holies, in the hea-
uently tabernacle, where Christ
sitteth at the right hād of God.

Luk. 22.
44

2. Let him put fire in the cē-
ser, the fire of zeale that he may
be feruent in Prayer; for the
wrath of God waxeth hot, and
our high Priest hath taught vs
by his own exāple in his agony
whē the hand of God is vpō vs,
then to pray more earnestly.

3. But alas we knowe not
what nor how to pray: happily
we shall pray for life, because
that is sweet vnto vs, or for our
household and friends, for that
they

against the Plague.

they are deere vnto vs, or some
such like petitiō which flesh &
blood in this case shall reueale
vnto vs: neither do we know in
these extremities how to limit
our praier according to the wil
of our heauenly father: neither
will our earthly fire of carnall
zeale carye the smoake of our
incense high inough to couer the *Luk. 16.*
mercy seat, besides euery blast of *13*
winde, euery idle & wandring
cogitation will be ready to dis-
perce it into the ayre before e-
uer it come neere the clouds:
wherefore we must beg some
holy fire frō the Altar: & desire
God with *Dauid*, that he wold
direct our prayers in his sight like
Incense, that they might ascend
directly without interruption,
whereof assurance is made by
the Apostle, *Rom. 8. 26.* The
spirit also helpeth our infirmities,

A Perfume

for we know not what to pray as we ought, but the spirit it self maketh request to God for us with sighes not to be expressed.

4 Upon this holy fire must we put incence; that is, poure out our soules before God, and our prayers in his presence: not casting forth vntuenerently before his throne our fond affection, or what euer our hart lusteth: nor presenting before such a maiestie, whatsoeuer our foolish conceite doth suggest for the present: but our Incense must be compounded of sweete odours, and artificially made after the skill of the Apothecary. Choise and select Meditations are to be provided by mature premeditation, composed according to the præscript of our Lorde and maister; who hath not onely
giuen

against the Plague.

given vs generall directions,
and rules of supplication; but
also framed for vs a generall
summe, an exact forme, and
most perfit patterne of all
prayer.

These Odours must bee
brused or beaten to powder,
A sacrifice of God is a troubled
spirit, a contrite and broken hart
O God wilt not thou despise. It is
no small griefe which breakes
the hart, no sleight humiliati-
on which brings vs to dust and
powder. We say we are sorrie
for our finnes; but we cannot
weepe: sorrie, but we eate and
drinke neuer the lesse: we sigh
and say our prayers, and by
and by as cheerefull and light-
harted as euer before. These
sudden qualmes be farre from
that humiliation and contriti-
on which the Scripture calleth
the

Psal. 51.
17.

A Perfume

Joel. 2. 13 the *breaking* and the *renting* of
the heart: for can we perswade

Gal. 5. 24 our selues, it is no greater tor-

Rom. 2.
29. ment then so, to haue our flesh
mortified yea and crucified: or

can we assure our consciences
that we doe indeed circumsise
the foreskin of our harts, vn-

lesse we feele them bleed with-

in vs? God prophesied by Za-

cherie of true penitents, that af-

ter they had *looked vpon him*
whom they had pierced, and duly

considered how their sinnes
had offended the Almighty,

they should *lament for him*, as one

mourneth for his onely sonne: and

great reason; that as our sinnes
had pierced him, so sorrow for
sinne should pierce vs: & as we
caused him to giue his son, his
onely sonne vnto death for vs,
so our mourning should not be
slight & superficiall, but as one

Zach. 12.
10.

mour-

against the Plague.

mourneth for his onely sonne.

To the end our Incense may be beaten smaller, our Saviour Christ hath commanded vs to ioine praier with fasting, which maketh our Incense both to ascend higher, & to smell sweeter: for it doth not only eleuate the minde in deuine meditation, which was the effect of *Moses* his fast in the mount: but in depriuing our flesh of her ordinary food, we do worke reuēge vpon our selues for offending such a gracious God, and withall giue vnfained testimonie, that our selues we cōdemne as the only causes of our own misery. Thus displeasing our selues we & our incense are more pleasing vnto God: iudging & condemning our selues, we shall not be iudged; & reuēging our selues vpon our selues, we shall prevent the greater iudgment of God.

2. Cor 7.
11.

A Perfume

If publike fasts vpon the
occasion of this generall visi-
tation, should appeare mani-
festly by the rules of Physicke,
not to stand with safetie of
some weaklings, in a time of
infection: then let them per-
forme it priuatly, that our Fa-
ther which seeth them in se-
cret, may relecue them open-
lie. For albeit our gracious
God in regarde of our feares,
and infirmities, doth dispense
with the maner of his worship
in some cases, as he dispensed
with *David*, who should haue
gone to *Gibeon* to aske counsel
of God, but onely that he was
*afraide of the sworde of the An-
gell of the Lorde*: yet for the
substance of his worship we
are neuer dispensed withall. If
we should seriously thinke of
these things, and practise vpon
our

1. Chro.

21. 32.

1. Thes. 5.

17.

against the Plague.

our selues to purpose, wee should not onely prevent the Prophet his complaint, that *wee hang downe our heads like a Bull-rush*, which boweth in a storme, and after standeth pricke vp, as before: but wee should finde such alteration in our selues as wee should haue small list to commit the same sinnes againe. Yea the very remembrance of them would make vs to loue our selues the worse while we liued.

5. And as for prayer, all times are conuenient, so is it a generall dutie to be performed for all persons: for the whole congregation of what condition soeuer, *Let prayers be made for all men, for Kings, and for all that be in authoritie*: for our enemies, and them that rise vp against vs, as in this place
against

Esa. 58.5

1. Tim. 2.
1.

A Perfume

against *Aaron* : for as prayer is a benefit which none so poore but is able to bestow ; so there is none so rich but standeth in need of it; and againe, as it is in the powre of euery one to giue; so is it not in the power for any one to refuse it, though through maliciousnesse they will not vouchsafe to accept any thing at our hands, yea though they be set on mischiefe against *Moses & Aaron* : yet *Aaron* his Incense shall stay the plague that is begun amongst them.

But while we seriously reflect vpon our selues, all that hath bin said will not comfort vs: for we haue neither censer, nor fire nor odours for the purpose. Our hearts which should be hallowed & sanctified vessels for this holy action, laid vp in the holy place of the tabernacle; they are

against the Plague.

are daily and hourly prophaned & polluted by common & vncleane vse. Our fire the most of it is kindled either from the earth or a worse place, for Satan is euer casting his firebrands at vs, or eis blowing with the bellowes of one temptation or other: and if we can beg any heauenly fire from the Altar, we haue so many humerous affections, as bee ready euermore to quench the same.

Our odours stinke, *the imaginations of our hearts be only euill continually,* & if good motions be inspired frō aboue, there is such a damp of thoughts arising in our hearts to meet with the as must

Gen. 5.6.

Luk. 24.

38.

needs choake them. Yea that excellent compound of prayer made by our Saviour Christ himselfe for our vse, if it once passe through our polluted lips we marre it in saying of it.

A Perfume

And to say the trueth, our consciences doe accuse vs, and our sinnes doe witnesse, that we are the offenders who haue kindled this wrath of God against vs; and shall wee now take our Censers and offer Incense? so did *Moses* bid the rebellious people in the 17. verse of this Chapter; Take
Num. 16. *euery one their Censer and put Incense thereon before the Lorde:*
17. *two hundreth and fiftie Censers:* but this is the next waye to kindle the wrath of God more against vs, to consume vs as it did them, 35. verse.

It is true, if we be obstinate in our rebellions: but otherwaies though *Aaron* himselfe haue sinned; yet we read that he may take the Censer as well for himselfe as for others, and it shall be so accepted that
the

against the Plague.

the smoake of the Incense shall
couer the mercie Seat, that is vpon
the testimonie: So he shall not
dye.

Leuit. 16.

13.

And against all our infirmities
and imperfections which
can be alledged, we are releued
aboundantly, in the 8. of
the Reuelation the 3. verse.

Reuel. 8. 3

• Angell stood before the Altar
hauing a golden Censer, and much
Odours was giuen vnto him, that
he should offer with the prayers
of all Saints.

Our high Priest made not
an end of praying for vs vpon
the Crosse: but as he is a Priest
for euer, so he prayeth for euer
without end, It is God that iu-

Rom. 8.

stifieth, who shall condemne? it is

34.

Christ which is dead, or rather
risen againe, who is also at the
right hand of God, and maketh
request for vs, and as we euer
sinne,

A Perfume

Heb. 7. 25 sinne, so the Apostle saith, *He*
ever liveth to make intercession for
us. There he standeth before
the Altar in the presence of his
father with a *golden Censer* : for
his precious body which hath
bin so often tryed as golde in
the fire of persecution, is now
glorified in the heauens, which
before was an earthen vessell.
In which censer there wanteth
no fire, for he hath caried al his
affections & bowels of cōpassi-
on with him into heauen, nei-
ther may we thinke that he ca-
rieth lesse zeale or loue in his
breast towards mankind now
sitting in glory, then bleeding
in the gardē, or dying vpon the
croffe. It was the effect of the
these his petition, *Lord remē-*
ber me when thou comest into thy
kingdom, now in the midst of
torment I know thou canst not
for-

against the Plague.

forget vs, since thou art partaker of the same misery with vs: but wilt thou remeber me whe all is past, and thou come into thy kingdom; when thy body is glorified, & all teares wiped from thine eies, shall not those pittifull affections be also wiped from thine hart? no verily though he be ascended aboue the heauens & *stand behind the wall*, though the heauens be drawne like a Curtin, or stand like a brazen wall betweene, that we cannot behold our beloued with bodily eies, yet euē now also *doth he looke through the grate vpon vs*, with no lesse pittiful compassion then when hee hanged vpon the crosse: for when that bloudie enemye *Saul* made a breache into his Church, it affected him as much, as if his owne person had

Cant. 2. 9.

A Perfume

had been assaulted afresh, *Saul, Saul, why dost thou persecute me? I am Jesus of Nazareth whom thou persecutest.* When the blessed martyr *Steven* stood at the barre in great distresse, then did he beholde our Saviour standing at the right hand of his Father, as Saint *Iohn* doeth here see him standing before the Altar; who is wont to sit at the right hand of the maiestie in the highest places; but when his Church is troubled, then doth hee stand vp and make intercession for the same, such is his sympathie and compassion towards vs.

Vpon this heauenly fire doth he powre sweete odours, and offereth them to his Father, together with the prayers of Saints. So then here is our comfort, though our Censers be

against the Plague.

be vncleane ; yet our prayers are offered in his golden Censer before they be presented vnto God : and though they be in themselves neuer so unworthy, yet are they sweetned and perfumed by the sweete odours of Christ : in whome there is more vertue to purifie and reforme them, then is or can be corruption in our nature to infect them.

Therefore (to conclude) since we are not able of our selves, as of our selves, to thinke a good thought; let vs desire the holy spirit by his celestiall inspirations, to raise holie desires in vs: and since those desires when they are at the holiest, must needes smell of the caske ; let vs humbly entreate our Sauour Christ to take them out of our naughtie
C vessels,

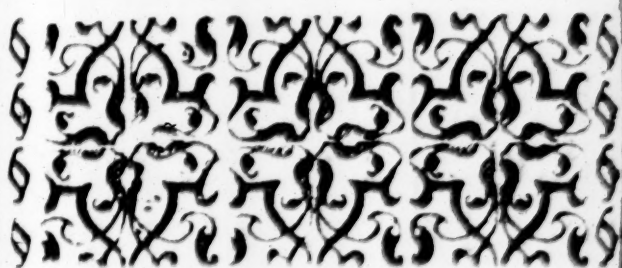
2. Cor. 3.
5.

A Perfume, &c.

vessels, and offer them in his
golden Censer, to perfume
them with his sweete odours,
to present them in his owne
name for vs: so shall they be a
sweete saour vnto God the
Father, to whome with his
beloued Sonne and blessed
spirit (what euer become of
vs) be giuen all glorie,
powre, and domini-
on, world with-
out ende:

Amen.





A Prayer for this
time of visi-
tation.



Eternall and
euer--liuing
God, Crea-
tour and dis-
poser of all
things in heauen & earth,
wee thy poore creatures
bound in dutie to giue
thee humble thanks for
that great benefite of our

A Meditation.

creation, whereby thou
didst raise vs out of the
dust, aboue other crea-
tures, to bee made con-
formable to thine owne
selfe: doe acknowledge
here before thy deuine
and vnspotted Maiestie, to
our shame and confusion,
that by our owne onely
default wee haue vtterly
deprived our selues, not
onely of the comfort of
that most excellent bene-
fite, but of all power to be
dulye thankfull for the
same.

Wee haue blemished
thine honour, defaced
thine Image, brought a
curse

A Meditation.

curſſe vpon our ſelues, and
miſerable thraldome vp-
on the reſt of thy good
creatures. Wee haue left
our ſelues nothing but mi-
ſerie and wretchedneſſe,
ſhame and nakedneſſe; no-
thing but mortalitie, ter-
rours of death, fearefull
expectation of iudge-
ments, and euerlaſting
confuſion.

And albeit there be left
vnto vs ſome reliques of
vnderſtanding, as the can-
dle-light of nature for di-
rection, by which we are
able to diſcerne ſome few
things vnder heauen: yet
when wee conſider how

A Meditation.

some of our brethren,
made of the same mould,
are borne into the worlde
naturall fooles, and starke
ideods; who by due might
challenge as much as the
best of vs: wee are there-
by driuen to confesse,
that this small remnant
of thine image is deriued
vnto vs, not by any
right of inheritance, but
onelye by the indul-
gence of such a faith-
full creatour, who in
the midst of thy iudge-
mentes doest remember
mercie.

Yet cursed creatures
that wee are, no sooner
doc

A Meditation.

doe wee receiue a good
guift of nature from
thee, but wee arme our
selues thereby the more
to worke mischief: tur-
ning sweetenesse into
poyson, and imploying
all the naturall powers
and faculties of soule
and bodye as instru-
mentes and weapons
of vnrighteousnesse vnto
wickednesse.

Infomuch, as if thou
shouldest not by thy
prouident power binde
in that bagge of poy-
son, and restraine the
roote of bitternesse within
vs, but shouldest suffer

A Meditation.

it to sproute out into the
feuerall branches , wee
should too too soone be-
wraye what monsters we
are.

Thus are we by nature
plunged into the depth of
woe, and exposed vnto all
miserie : so that if all
the plagues vnder heauen
should zease vpon our bo-
dies , and send our soules
headlong into those hel-
lish torments ; we doe vn-
fainedly acknowledge, that
thou in thy iudgements
might thereby reape ho-
nour, and we our most iust
deseruings.

Yet notwithstanding
for

A Meditation.

for all this, we are encouraged to approach to thy throne of mercie, as to a most gracious God, and our louing Father in Iesus Christ (O blessed be that sonne who hath taught vs to call thee Father) in whose onely name and mediation we come vnto thee, beseeching thee vpon our vnfeigned repentance to be reconciled vnto vs.

Wee repent, O Lorde helpe our impenitencie, wee are out of loue with our selues, we detest our selues for offending such a gracious God: we are for-

A Meditation.

rie for our finnes, and
hartilie sorrie that wee
cannot bee more for
rie: yet accept our ende-
uours, O Lorde, and par-
don our infirmities.

Teach vs more and
more by thy holye spi-
rite to make the true vse
and application of the
merites of thy sonne, to
our foules and conscien-
ces. Let his humanitie en-
courage vs with confi-
dēce to come vnto thee in
the name of our elder bro-
ther. Let his holy concep-
tion dayly purifie our ori-
ginall corruption where-
in wee were conceaued
and

A Meditation.

and borne; that it neuer
bring forth more of this
corrupt and bitter fruite,
as it hath done in the
course of our liues. We
haue multiplyed manye
actuall transgressions and
foule offences against thy
diuine maiestie: but yet
thy sonne did neuer trans-
gresse in all his life: he was
obedient to euery iote and
tittle of thy lawe for our
sakes: looke vppon his
righteousnesse. We were
slaues vnto Sathan, but his
passion hath redeemed
vs: bound with the chaine
of sinnes, but his con-
demnation before *Pilate*
hath

A Meditation.

hath absolued vs : borne
to eternall death ; but
quicked by his death to
euerlasting life : cursed
creatures we were , but his
crosse hath blessed vs :
polluted and vncleane ,
but his bloud hath washed
vs.

Let all the lusts and af-
fections therefore of our
olde man be buried with
him , that wee may be re-
newed in spirit by vertue
of his resurrection : and so
shall wee haue the lotte of
our heauenly inheritance
daylye more and more
confirmed vnto vs , by his
ascention : and we secured
of

A Meditation.

of all blessings meete and
conuenient for the mili-
tant estate of thy king-
dome, by his session at the
right hand of the Maie-
stie.

Yea these woundes of
our consciences which do
now seeme to bleed afresh
vnder thy hcauie hand of
visitation, shall be suppled
and healed vp by the so-
ueraigne vnction of thy
gracious spirit descending
vpon thy Church, and di-
stillling from the head to
euery liuely member of
the same.

And seeing thou hast
yeelded thus farre vnto vs
(most

A Meditation.

(most gracious Lorde)
we hope further that thou
wilt not denie vs any tem-
porall blessings which may
stand with thy glorie and
our comfort.

Then let this great
death & mortalitie which
nowe reigneth bee swal-
lowed vp in the death and
passion of our blessed Sa-
uiour : Let his sweete In-
cense make a speedie at-
tonement for vs : Let it
appease thy wrath which
is gone out against vs, and
stay this plague that is be-
gun amongst vs.

O Lorde, we haue de-
serued a thousand plagues
we

A Meditation.

wee confesse, but wee are
sorrowfull for it: Holde thy
hand therefore (good fa-
ther) and we will doe no
more so.

Lesse of thy iudgement
(sweete Iesus) lesse of thy
iudgment, and more of
thy grace, that wee may
make the true vse of thy
iudgements: so shall our
happie deliuerance mini-
ster matter of praise and
thanksgiuing in thy holy
congregation, to the eter-
nall glorye of thy blessed
name, and comforte of
thine elect children.

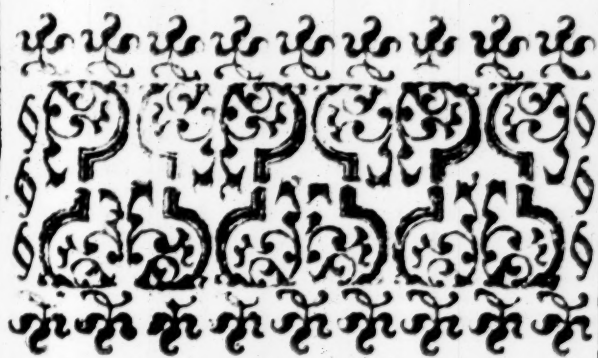
These thinges, and
whatsoever our vnperfect
pray-

A Meditation.

prayers are not able to expresse, which thou in wisdom knowest to be needfull for vs and expedient for thy whole Church, we humbly begge at thy hands for Iesus Christ his sake, thy beloued Sonne and our only Sauour and redeemer.

Amen.





¶ Another directed by the line of
the Lords Prayer, to
the same purpose.



LORD our
GOD most Our Fa-
ther.
gracious and
mercifull, we
giue thee hū-
ble thanks, for that thou
hast vouchsafed to giue
VS

A Meditation.

vs leaue to come so neere
thy Maiestie , as in the
name of children to call
thee Father.

Wee are astonished
(O Lorde) at this great
mercie, that thou wilt ac-
knowledge vs for thine
owne children , who are
so vnlike the father : vglie
and deformed as *Mephi-*
bosheeth ; disobedient and
profligate runagates, who
like the Prodigall sonne
haue spent our time and
wasted all thy good gifts
and blessings in the va-
nities of this wretched
worlde : disloyall, vnna-
turall, rebellious as *Ab-*
solon,

A Meditation.

solon, who by our obstinacie, and vnkinde actes, by our most cruell and wicked attempts against so tender and louing a Father, haue deserued a thousande vntimelye deaths.

Yet notwithstanding *David* could bee no more tender in affection and loue towards *Absolon*, then thou art ouer vs thy vngracious and wicked children.

Hee desired to haue dyed for his Sonne: but thou haste giuen thine onely Sonne, a thousand times more pretious in thy

A Meditation.

thy sight, then *Absolom* could be in *Dauids*, to dye for vs. How shouldst thou not then with him giue vs all things? since by him thou hast made vs sonnes, wee hope that in him thou wilt denie vs nothing.

And albeit wee doe nowe feele to our great grieve, that we haue grieuouſlie offended thee, and that thou art highlye displeased with vs; yet wee hope this thy correction, will prooue but the chastisement of a Fatherlie affection: for thou art not like earthly fathers, who
change

Which
art in
Heauen.

A Meditation.

change their affections as themselves are corruptible, but *thou art in Heaven*, the same for euer, and thy yeares doe not faile.

Thou art the Father of lights, in whome there is no mutabilitie nor shadowe of change. Those whome thou louest, thou louest vnto the end: but alas wee haue changed, wee haue started aside like a broken Bowe: we haue gone away, and therefore is the light of thy countenance turned from vs. Yea our sinnes haue made such a thicke cloud
that

A Meditation.

that it cannot shine vpon
vs. And because we haue
so abused thy patience,
and presumed too farre
vpon thy Fatherlye kind-
nesses, therefore now it
pleaseth thee to teach vs,
that *thou art in Heauen*,
and wee vpon the earth:
that thou canst humble vs
at thy pleasure, and make
vs by thy iudgementes
euen to tremble before
thy footstoole.

Teache vs therefore
(Gracious G O D) so to
comforte our selues by
thy mercies, that we ne-
uer presume to offend:
and so to humble our
selues

A Meditation.

selues in the consideration of our sinnes and thy iudgements, that wee neuer dispaire of thy fauour : Assuring our selues that thou art both able and willing as well to raise vs vp as to beate vs downe : *For thou art in Heauen*, and canst do what thou wilt.

And as the heauen is aboue the earth, so is thy glorye to bee preferred before the happinesse of all the creatures in the world.

Hallowed
be thy
name.

Gloryfie thy name (O Heauenlye Father) and teache vs euer-more to
con-

A Meditation.

consecrate the first fruites
of our desires , and pe-
titions , to the hallow-
ing and sanctifying of the
same.

Sanctifie vs by thy ho-
lye spirite, that wee may
sanctifie it , whoe haue
blemished the same by
our former wicked liues,
whereby wee haue giuen
thee iust cause to glorifie
thy selfe in our confusi-
on : but thou doest al-
wayes affect more glorie
out of mercie then iudge-
ment.

Be mercifull therefore
O Lorde in these our mi-
series : deliuer vs from the
power

A Meditation.

power of death and the contagion of this noysome pestilence, and teach vs by thy fatherly affection hereafter with more sinceritie to hallow, and sanctifie thy blessed name. So shall a Crowne of glory be set vpon our heades, by the *comming of thy kingdom*. A worthy giust: worthy for such a father to giue, though wee most vnworthy to receiue it: yet it is thy fatherly pleasure to giue vs a kingdom, to make vs heires and fellow heires with thy sonne Iesus, who carrieth the scepter in heauen for vs,

Thy
kingdom
come.

D and

A Meditation.

Thy
will be
done.

and raigneth within vs
by his holye spirite, till he
haue subdued all his ene-
mies vnder him : which
that wee may enioy giue
vs grace *to doe thy will* :
for it is not euery one that
saith Lorde , Lorde ; but
hee that doeth thy will
which shall enter into thy
kingdome.

Giue vs grace to doe,
and patience to suffer thy
good will and pleasure,
whatsoever it be : so shall
thy will bee done euerye
waye, by vs, and with vs,
to the hallowing of thy
name , and enlarging of
thy kingdome : and that
not

A Meditation.

not with murmuring and
grudging, but most wil-
lingly by vs *In earth as it* In earth
as it is
heaven.
is in Heauen, where Angels
and Cherubins doe thy
will, flying with all cheer-
fullnesse and alacrytie,
where the Sunne is rea-
die eyther to staye his
course, or to goe backe
again, euen against na-
ture, at thy commande-
ment.

Make vs then, as the
sheepe of thy hands, both
to obeye thy voyce wil-
linglie, and patientlie to
suffer thy good pleasure.
Then wilt thou bee our
Shepherd and defender,

A Meditation.

Give vs
this day,
Sc.

and wee shall wante nothing : then shall the petition of nature be acceptable vnto thee *Our daylye bread*, and all necessities for this present life shall by thy fatherly providence be ministred vnto vs.

Bread.

Giue vnto vs wee pray thee, in this time of weaknesse and visitation, the staffe of bread to strengthen our bodies, and strength of bodie to digest our bread.

We pray for no dainties (good father) but for bread, desiring neither riches nor pouertie; but a
suf-

A Meditation.

sufficient meane of *our* ^{Our}
owne that we may not bee ^{bread.}
chargeable but rather
helpfull vnto others.

Enlarge our bowels of
compassion towards our
poore brethren which pe-
rish for wante of succour,
that our bread in these di-
stressed times may bee
made common as our
praiers are common. And
so long as it pleaseth thee
to extend our mortall
liues, so long make a sup-
plye of *daylie* electuaries ^{Dayly}
for the preservation of the ^{bread.}
same.

Let our ordinary pit-
tance, and *daylie* porti-
D : on

A Meditation.

on bee ministred in due
season vnto vs . Teach vs
sobrietie in the dayly vse
of thy creatures , that wee
glutte not our selues at
once , and wante another
time.

Teach vs wisdome, that
wee may knowe how to
abound and how to want,
how to humble our selues
in fasting , and how to re-
ioyce in prosperitie ; that
wee neuer forget the af-
fliction of *Ioseph*.

This day. We beg not for yeares,
or moneths , or manye
dayes : onely giue vs *this*
daye our dayly bred : be-
cause wee meane to come
again

A Meditation.

again to morrowe , and
be daylye beggers at thy
gate of mercie.

Wee knowe it is thy fa-
therly goodnesse, that wee
should aske a little and
often, to the end we may
growe familier with thee
in prayer : and that thou
maist open the windowes
of heauen wider, and re-
plenish our bodies with all
plentiousnesse; we beseech
thee to shutte the mouth
of hell likewise , which
gapeth so wide vpon vs.
Remoue from vs all these
euils which deprive vs of
thy forenamed blessings :
but especially our finnes,

A Meditation.

Forgiue
vs our
trespasses.

Forgiue vs our trespasses, for they haue made this separation betweene thee and vs : they haue dishonoured thy name, blemished thy Kingdome, disanulled thy will, depriued vs of manye blessings, and brought thy heauye iudgementes vpon vs.

Forgiue, and forget good father : wee confesse they bee our debtes, wee are not able to answer one of a thousand, wee haue forfeited our bond, nothing remayneth to vs but perpetuall imprisonment in
vtter

A Meditation.

utter darkenesse.

Onely let it suffice
that the hande writing
against vs for this debt
is nailed to the Crosse by
thy sonne and our Sau-
our.

Release vs therefore of
all that is past, and mol-
lifie our hartes with thy
grace, that wee may
meite the same measure
to our brethren as thou
hast done vnto vs. But
of all loue leaue vs not
thus neither, for Sathan
will bee sure to assault vs
afresh with his *temptati-*
ons, to spie where wee
bee weakest that hee may

As we
forgiue
them that
treipasse
against vs

Leade vs
not into
tempta-
tion.

D 5 reenter

A Meditation.

reenter with greater force,
and more malice then be-
fore.

Then shall the end of
vs bee worse then the
beginning : Then shall
Plague and Pestilence,
Warre and Famine , bee
but the beginnings of sor-
rowe.

Therefore second vs
by the assistance of thy
gracious spirite, that wee
bee neuer ouer-taken with
any dangerous relapse in-
to our former vile trans-
gressions : but freed, and
deliuered from all euill,
both spirituall and tem-
porall , that wee may
serue

Deliu
vs from
euill.

A Meditation.

serue thee not as seruants,
but with that freedome
of spirite which becom
meth thy adopted chil
dren.

But especiallie deliuer
vs from that great euill
the D uill , the arche-
enemie to thee and thy
Church , in whose king-
dome and power all euill
is included.

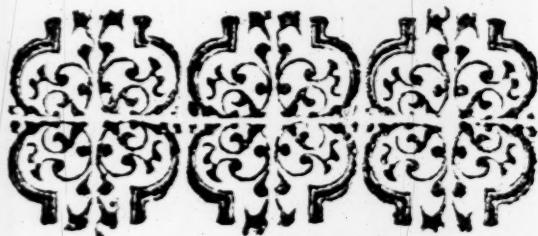
These thinges graunt
vnto vs , (O gracious
Saviour) not for ought
in vs , but for thy owne
names sake, for hereby thy
kingdome shall be enlar-
ged, thy power manifested
and

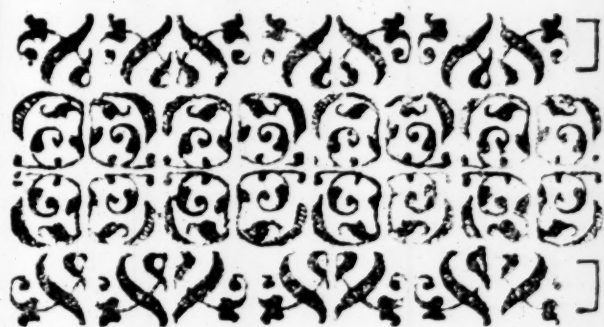
For thine
is thy
kingdom,
&c.

A Meditation.

and thy name gloryfied,
wherevnto with hart and
voyce we most wil-
linglie subscribe
faying, *A-*
men.

A





A Prayer to be
said by those whose
houses be infected.



R A T I -
ous God,
whoe in
Christ Ie-
sus art the
Father of
mercies, and God of all
con-

A Meditation.

consolation : Wee thy
poore creatures , nowe
humbled vnder thy migh-
tie hand in soule and bo-
die , entirelye desire thy
Fatherlye goodnesse , to
pardon and forgiue vs all
our sinnes , which haue
so poysoned and infected
our soules , as the conta-
gion thereof hath even
zeased vpon the outward
man.

Cleanse and washe vs
wee beseech thee in the
blood of the Lambe , that
the sting of death neuer
haue power ouer vs vnto a
second death . Confirme
and strengthen vs in the
faith

A Meditation.

faith of thy sonne against
all the temptations of Sa-
than , comfort vs in thy
promises against the force
of death : perfect our re-
pentance in the due exa-
mination of our selues,
and assure our conscien-
ces, by the testimonie of
thy spirite , that whether
wee liue or dye wee shall
bee thine . As it is thy
propertie alwayes to haue
mercie, so haue thy mer-
cies euer-more then shi-
ned moſte gloriousſye,
when wee ſtand in grea-
teſt need of them, which
thing of all others hath
been the greateſt comfort
to

A Meditation.

to thy children in their
greatest distresse , that
though they haue walk-
ed through the vallyes of
the shadowe of death, yet
they haue feared no euill,
because thou hast euer
beene with them , yea
thy rodde and thy staffe
hath then beene moſte
readye for to comforte
them.

Deare Father , now is
the time, yea the time is
come wherein wee long
for mercie : death is at
the doore , in the house,
it compasseth vs round :
wee walke in the vallie of
the shaddowe of death.

Giue

A Meditation.

Giue vs grace that wee
feare no euill : for death
is but a shaddowe , the
strength and substance of
it is taken awaye in the
death of thy Sonne , the
sting is lost in the wounds
of our blessed Sauour , it
may scare vs a little , but
cannot hurt vs.

And though wee bee
compassed in , that wee
come not foorth, though
wee bee shutte vp from
our neighbours , and de-
priued of all earthly com-
forte : yet bee thou pre-
sent with vs by thy blef-
sed spirite , and wee shall
not be desolate : for thou
Lorde

A Meditation.

Lorde alone shall make vs
dwell in safetie.

Open therefore our
eyes of faith, that we may
discerne a greater force of
spirituall souldiers with vs
then against vs. Let thine
Angels garde vs in this
miserable life from all e-
uill, vntill they carrie our
soules into thy fatherlye
bosome.

Heauenly Father, who
hast made vs preserue vs:
for thou art a faithfull
Creatour, who deligh-
test not in destroying
the worke of thine owne
hands.

Sweete IESVS thou
sonne

A Meditation.

sonne of the Father, who
hast redeemed vs, keepe
vs: for thou hast deerely
bought vs.

Holye spirite of com-
forte, that hast taken such
paines with vs, dwell in
vs vnto the end, and in the
end.

Blessed Trinitie, Father,
Sonne, and Holy-ghost,
who haue created, redee-
med and preserued vs
thus farre, leaue vs not
at the laste gaspe, but
heare our cryes, receiue
our prayers, eyther to
therestoring of vs in this
life to the glorifying of
thy name amongst men:
or,

A Meditation.

or, if it bee thy pleasure,
to the receiuing of vs in-
to thy euerlasting habita-
tions.

These things and what-
so-euer else may stande
with thy good pleasure
and our comforte, wee
begge them at thy hands
(O eternall Deitie) not
oneiye in the name and
mediation of I E S V S
C H R I S T, because wee
are vnworthye to offer
any thing in our owne
names : but also because
our prayers are vnperfect
and earthlie, wee come in
his very wordes and pre-
script forme of Prayer,
who

A Meditation.

who is best acquainted
with the stile of heauen,
and with whose name and
prayer, and wordes thou
must needs be well
pleased.

*Our Father which art in
heauen : Hallowed
be thy name,
&c.*

FINIS.

